

Mr. *Whiston, Wm* **WHISTON'S**
LETTER of Thanks

To the Right Reverend the
Lord Bishop of **LONDON,**

For His late

LETTER

TO HIS

C L E R G Y

Against the **USE** of

New Forms of Doxology, &c.



L O N D O N :

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*The first Clause of a LETTER from
the Lord Bishop of London, to the In-
cumbents of all Churches and Chapels
in his Diocese, concerning their not using any
New Forms of Doxology, &c.*

Reverend Brethren,

THERE is an Instance of your Care and Du-
ty, which I conceive my self at this time
highly obliged to offer, and you to regard, as ne-
cessary for the Preservation of the very Foundations
of our Faith. Some Persons seduced, I fear, by the
strong Delusions of Pride and Self-conceit, have
lately published new Forms of Doxology, entirely
agreeable to those of some Ancient Hereticks, who
impiously denied a Trinity of Persons in the Unity
of the Godhead. I do therefore warn, and charge
it upon your Souls, as you hope to obtain Mercy from
God the Father, through the Merits of Jesus Christ
our Lord, and by the Sanctification of the Holy
Ghost, Three Persons and One God Blessed for ever,
that you imploy your best Endeavours to pre-
vail with your several Flocks to have a great Ab-
horrence for the above mentioned new Forms, and
particularly that you do not suffer the same to be
used, either in your Churches, or in any Schools
where you are able to prevent that most pernicious
Abuse, &c.

Mr. WHISTON's
Letter of Thanks, &c.

My Lord,

ALTHO' I have not the Honour of being One of those Incumbents in your Lordship's Diocese, to whom you immediately direct your late Letter against the Use of *New Forms of Doxology*, &c. Yet because I generally frequent one of your Parish Churches, where a *New Form of Doxology* is every Day used; where yet, according to your Lordship's laudable Admonition, I dissent from that *New Form of Doxology*, and use an *Old one*; because I several Years ago at Cambridge oppos'd that *New*, and therefore, by the same excellent Rule, unjustifiable *Form of Doxology*, I cannot but think it very fit for me to own the great Pleasure your Lordship's Caution against *New Forms of Doxology* has given me; and in my own Name, and in the Name of many other good Christians, who, with me, reject all such *New Forms of Doxology* whatsoever, I return your Lordship this Publick Thanks for your so open Approbation of our Conduct in this Matter.

Vid. H. flor.
ical Pref.
Edit. 2.
p. 128. —
131.

I take it here for granted, My Lord, that your Lordship is in earnest in this Letter ; that by *New Forms of Doxology* therein disapprov'd, without any particular mention of the Forms themselves, you truly mean such as arose long since the beginning of the Gospel ; That also by *New Forms of Doxology*, *intirely agreeable to those of some ancient Hereticks*, your Lordship particularly means those *New Forms* which were introduc'd by certain Hereticks in the fourth Century ; tho' your Lordship seems indeed unhappily to have mistaken their Name and Character.

I take it also for granted, My Lord, that 'tis impossible for a Christian and a Protestant Bishop, both which your Lordship is known to be, to call the ancient and sacred Doxologies of *St. Paul*, *St. Peter*, *St. John*, *St. Jude*, &c. with those of the rest of the most primitive Christians, *New Forms of Doxology*, *intirely agreeable to those of some ancient Hereticks* : And upon this reasonable Supposition, I do again return your Lordship my most hearty Thanks for so seasonable and Christian an a Caution against the modern gross, and notorious Corruption of this kind.

Now that this solemn Caution of your Lordship's against all *New Forms of Doxology* may have the greater regard paid to it by all the Clergy of your Diocese, I shall beg leave to supply what seems wanting in your Lordship's Letter, and shall produce here all the certainly genuine *Forms of Doxology*, that, upon a former diligent Enquiry, met with in the Apostolick Age, or a little later. And that your Lordship may be secure that none of them shall be liable to the least suspicion of favouring any dangerous Opini

ons that arose in the fourth Century, your Lordship will there find that the latest of them is near two hundred Years older than the rise of either the *Arian* or *Athanasian* Heresies. And I hope this Account may be farther useful to your Lordship's Clergy, as affording them for Practice sure Original positive Rules or Forms of Doxology, free from all suspicion of *Heretical Pravity*; which also your Lordship has intirely omitted to give them in your Letter.

The Primitive Doxologies.

MORE than the Creator: who is blef-Rom.I.25
sed for ever. *Amen.*

Who is over all, God blessed for ever. *Amen.* IX. 5.
[or, The God over all be blessed for ever. *Amen.*]

Of him, and through him, and to him XI. 36.
are all things. To him be Glory, for ever.
Amen.

To the only wise God be glory, through XVI. 27.
Jesus Christ, for ever. *Amen.*

The God and Father of our Lord Jesus 2 Cor.XI.
Christ, who is blessed for evermore. 31.

According to the Will of God and our Fa-Gal. I. 4,
ther. To him be glory for ever and ever. *Amen.* 5.

To him be glory in the Church, by Christ Eph. III.
Jesus, throughout all ages, world without end. 21.
Amen.

Now to God and our Father be glory for Philip.IV
ever and ever. *Amen.* 20.

Now to the King of Ages, immortal, in-1 Tim. I.
visible, the only wise God, be honour and glo-17.
ry for ever and ever. *Amen.*

Whom

- VI. 16. Whom no man hath seen, nor can see. To whom be honour and power everlasting. *Amen.*
- 2 Tim. The Lord: To whom be glory for ever
IV. 18. and ever. *Amen.*
- Heb. XIII. Now the God of Peace, — through Jesus
21. Christ: To whom be glory for ever and ever.
Amen.
- 1 Pet. IV. That God in all things may be glorified,
11. through Jesus Christ. To whom is glory and
dominion for ever and ever. *Amen.*
- V. 11. To God be glory and dominion for ever
and ever. *Amen.*
- 2 Pet. III. Our Saviour Jesus Christ: To him be glo-
18. ry both now and for ever. *Amen.*
- Jude v. 25 To the only wise God, our Saviour, be glo-
ry, and majesty, dominion, and power, both
now and ever. *Amen.*
- Apoc. I. 6. To Jesus Christ be glory and dominion
for ever and ever. *Amen.*
- IV. 1. Thou art worthy, O Lord, to receive
glory, and honour, and power; for thou hast
created all things, and for thy pleasure they
are, and were created.
- V. 13. Blessing, and honour, and glory, and pow-
er be to him that sitteth upon the throne, and
unto the Lamb, for ever and ever. *Amen.*
- VII. 10. Salvation unto our God which sitteth upon
the throne, and to the Lamb.
- v. 12. Blessing, and glory, and wisdom, and
thanksgiving, and honour, and power, and
might be unto our God, for ever and ever
Amen.
- XIX. 1. Alleluiah: Salvation, and glory, and ho-
nour, and power unto the Lord our God.
- Clem. Ep. All these has the great Creator and Lord
I. §. 20. of all commanded to observe peace and con-
p. 159. cord: being good to all; but especially to us
who flee to his mercy through our Lord Jesus
Christ

e. To Christ : To whom be glory and majesty for
 Amen. ever and ever. *Amen.*
 ever God Almighty : To whom be glory for §. 32. p.
 ever and ever. *Amen.* 164.
 Jesus He that made us, and formed us : To §. 38. p.
 ever. whom be glory for ever and ever. *Amen.* 168.
 rified, That the name of the true and only God §. 43. p.
 y and might be glorified : To whom be honour for 171.
 ever and ever. *Amen.*
 ever The Most High : To whom be glory for §. 45. p.
 ever and ever. *Amen.* 173.
 be glo- Chosen by God, through Jesus Christ our §. 50. p.
 Lord : To whom be glory for ever and ever. 175.
 Amen.
 e glo- Jesus Christ : By whom be glory, and ma- §. 58. p.
 r, both jesty, and power, and honour unto Him, now, 180.
 and for evermore. *Amen.*
 nion Through whom be honour, and glory, and §. 59. p.
 might, and majesty, and an eternal throne, 180.
 receive from everlasting to everlasting. *Amen.*
 ou hast Through whom glory be to God for ever. *Confir.*
 e they *Amen.* *Vid.* C. 8. p. 207. L. VII. C. 25. p. *Apost.*
 370. C. 47. p. 385. C. 49. p. 385. *L. I. C. 1.*
 pow- The will of the God and Father of the *L. I. C. 14.*
 ne, and Universe, which is revealed unto us by Jesus *p. 223.*
 en. Christ our Lord : To whom be glory for ever.
 i upon *Amen.*
 Through whom glory be to God, in spi- *L. IV. C. 5.*
 , and it and truth, for ever. *Amen.* *p. 294.*
 er, and Believing in the one and only true God *L. V. C. 6.*
 l ever and Father, through Jesus Christ, the great *p. 304.*
 High-Priest, and Redeemer of our souls, and
 nd ho- Rewarder of our sufferings : To whom be
 od. glory for ever. *Amen.* *Vid.* L. VIII. C. 3.
 d Lor- *p. 390.*
 d con- Through him worship, and majesty, and *L. VI. C.*
 y to us glory be given to Almighty God, both now, *30. p. 360.*
 d Jesu and for evermore. *Amen.*
 Christ

L. VII. C. 27. p. 371. O God the Creator of the whole world : — For thine is the glory, and the power, for ever. *Amen.*

C. 33, 34. p. 373, 374. O thou great protector of the posterity of Abraham, thou art blessed for ever : Thou art blessed, O Lord, the King of Ages.

C. 38. p. 378. Glory and worship be to thee for all these things, through Jesus Christ, now, and ever, and throughout all Ages. *Amen.*

C. 45. p. 382. By whom glory be to thee, in the Holy Spirit, for ever. *Amen.* See Ignat. ad Ephes. §. 21. p. 55. ad Rom. §. 8. p. 77. ad Philad. §. 11. p. 86.

C. 48. p. 385. Praise becomes thee; Hymns become thee; Glory becomes thee, the God and Father through the Son, in the most Holy Spirit for ever and ever. *Amen.* Vid. L. VIII. C. 5. p. 392. C. 6. p. 394. C. 8. p. 395. C. 9. p. 396. C. 11. p. 398. C. 37. p. 416. C. 40. p. 418. C. 41. p. 418.

L. VIII. C. 7. p. 394. For to thee is due glory, honour, and worship, and by thee to thy Father, in the Holy Spirit, for ever. *Amen.*

C. 12. p. 404. For to thee belongs all glory, and worship, and thanksgiving, honour and adoration, on the Father, the Son, and the Holy Spirit both now, and always, and for everlasting and endless ages for ever. And let all the people say, *Amen.* Vid. C. 15. p. 406. C. 16. p. 407. C. 18. p. 407. C. 20. p. 408. C. 21. p. 408. C. 22. p. 409. C. 29. p. 410. C. 38. p. 417. C. 39. p. 417. C. 41. p. 418. See this form *and the Holy Spirit* prov'd to be a later Interpolation instead of *in the Holy Spirit*, in my *Primitive Christianity Reviv'd* Vol. IV. Append. p. 10, 11, 12.

Then the

There one that is Holy, there is one Lord, C. 13. p.
 r, for one Jesus Christ, blessed for ever, to the glo- 404.

ry of God the Father. *Amen.* Glory to God
 ty of in the highest, and on earth peace, good-will
 Thou among men. Hosanna to the son of David.

Blessed be he that cometh in the name of
 these the Lord, being God and Lord, who appear-
 ever, ed to us: Hosanna in the highest, 404. xii

With whom worthy Adoration is due from C. 37. p.
 Holy every rational and holy nature to Thee, and 417.
 Ephes. to the Spirit, who is the Comforter, for ever.

Philad. *Amen.* [See the foregoing Note.] us moxiw

Wherefore I praise thee, I bless thee, I glo- Martyr.
 thee, rify thee, for all things, O thou God that Polycarp.
 Father canst not lye, the True God, through thy e- ap. Euseb.
 Spirit, eternal High-Priest, Jesus Christ, thy beloved Hist. Eccl.
 VIII Son. By whom, to thee, with him, in the Holy IV. 15.

. C. 9 Ghost, be glory both now, and to all suc-
 C. 40 ceeding ages. *Amen.*

He that presides over the Brethren, receiv- Just. Apol.
 d worshipping the Bread, and the Cup mixed of Wa- I.

e Holy, er and Wine, gives praise and glory to the S. 85.

Father of the Universe, through the name of
 l wor the Son, and of the Holy Spirit.

adorati And indeed in all our Oblations, we bless S. 87.
 Spirit the Maker of all things, through his Son Je-
 lastin us Christ, and through the Holy Spirit.

all th N. B. The Doxologies in Paul, twelve in

6. bi number, are, as I understand them, all di-
 p. 408

5. 41 directed immediately to the Father, or to the Fa-
 5. 41 ther through the Son. Of the three in Peter,

l to b two are directed, as those in Paul, to the Fa-
 e Ho ther, or to the Father through the Son; and

Reviv the other is expressly and only directed to
 Jesus Christ himself. The single one in Jude

is directed only to the Father. Of the six in
 The the Apocalypse of John, three are directed

to the Father alone; one to the Son alone; and the Grace to the other two to the Father and to the Son be for jointly. So that in the Sacred Writings shou'd to be Canonical, the Holy Ghost is never mention'd in Doxologies at all; and the Son not often, any otherwise than as the Fore-Mediator. Clement's eight, and the Apostles six Doxologies also in Clement's Epistle, and in the former six Books of the Constitutions, are all exactly like those of Paul, intirely directed to the Father, or to the Father through the Son, without any mention of the Holy Ghost. These of publick Doxologies of the Jewish and Gentile Liturgies, contain'd in the seventh and eighth Books of the Constitutions, are directed sometimes to the Father alone, sometimes to the Father through the Son, and the reverse; that we have reason to believe uncorrupt, to the Father, and the Son, in the Holy Ghost; especially in the Celebration of the Sacrament of the Lord's Supper, when the Church does rather more solemnly mention the Holy Ghost than upon any other occasion. The certain one in Polycarp's Prayer before his Martyrdom, is in Eusebius's Copy, which is the best, To the Father, through, and with the Son, in the Holy Ghost. [See Primitive Christianity Reviv'd, Vol. IV. Append. p. 1 — 9. Amen]

N. B. Here a common Mistake is to be rectify'd, as if in those Doxologies where the Supreme God the Father had been mention'd or worship'd through Jesus Christ, to whom glory is immediately ascrib'd, in the usual Form of Doxologies; that to whom related to Jesus Christ, and not to God the Father; as if upon an occasional mention of the Mediator, by whom our Devotions are offered

; and the *Great Object* of them were immediately
 to be forgotten by us, and all the Glory con-
 sidering'd to the Mediator alone. This seems to
 be a gross Mistake; yet is it, I doubt, a very
 common one. The first Doxology in *Peter*
 as therefore inserted, when well consider'd, will
 possibly help to cure this Error among Christians.
 [See *vid. ubi supr. p. 14.*]

And now after these really ancient and Chri-
 stian Doxologies, Give me leave, My Lord, to
 present you and your Clergy with the Doxolo-
 gies of *Athanasius* himself; and with a short
 Synopsis of his Follower *Basil's* Discourse con-
 cerning such ancient Doxologies, both by me
 printed formerly, and belonging to that very
 some time when the *New Athanasian Doxologies*
 were creeping apace into the Church.

*Athanasius's Doxologies; according to
 the Times when he used them.*

THAT love God and the Father, in
 Christ Jesus our Lord: By whom
 is shewn with whom be Honour, and Power, and
 Glory to the Father himself, with the Son
 himself, in the Holy Spirit, for ever and ever.
Amen.

(b) By whom, Glory, Power, and Majesty
 be to the Father, before all Ages, and for ever
 and ever. *Amen.*

(c) His [the Son's] is the Kingdom: The
 Father's, the Son's, and the Holy Spirit's,
 now, and for ever. *Amen.*

(a) About A.D. 313. *De Incarnat. Verb. Sult. Op. p. 97.*
 (b) Time uncertain, *Expos. Fid. Sult. Op. p. 102.* (c) Before
 A.D. 343. in *Omni. mihi Trad. Sult. Op. p. 108.*

(d) 'Tis fit to give Glory, Honour, and Adoration to God and the Father, with his Coeternal Son and Word, together with the most holy and quickening Spirit, both now and for endless Ages of Ages. *Amen.*

— (e) In Christ Jesus our Lord: With whom Glory and Power be to the Father, together with the holy Spirit, for ever. *Amen.*

— (f) In Christ Jesus our Lord: By whom Glory and Power be to the Father, in the Holy Spirit, for ever and ever. *Amen.*

— (g) Our Lord Jesus Christ: By whom Glory and Power be to thee the Father, ever with the Word himself, in the holy Spirit, for ever and ever. *Amen.*

(h) To him [the Son] be Honour and Adoration, who was formerly, and is now, and will be always, and for ever. *Amen.*

(i) [For when the Spirit was in the People God was in them, by his Son, in the Spirit.

For the Father himself operates and bestows all things by the Word, in the holy Spirit.]

(k) For as the Trinity always was, so is now; and as it now is, so was it ever, and is still; and therein the Father, the Son, and the holy Spirit. And there is one God the Father who is over all, and through all, and in all who is blessed for ever. *Amen.*

— (l) In Jesus Christ our Lord: By whom and with whom Glory and Power be to the Father, with the holy Spirit, unto all Ages of Ages. *Amen.*

(d) About A. D. 352. De Decret. Synod. Nicæn. § ult. Op. p. 238. (e) Before A. D. 356. Epist. ad Amun. in cal. Op. p. 961. (f) About A. D. 357. Apolog. de Eug. § ult. Op. p. 336. (g) About A. D. 357. Hist. Arian. ad Monach. § 80. Op. p. 393. (h) About A. D. 358. Orat. IV. contra Arian. § ult. Op. p. 645. (i) About A. D. 360. Epist. I. ad Serap. § 12. Op. p. 661. Epist. III. § 5. Op. p. 694. (k) § ult. p. 696. (l) Ep. IV. § 7. Op. p. 701.

and ——— (m) In Christ Jesus our Lord : By whom, and with whom Glory and Power be to the Father, together with the holy Spirit, for ever and ever. *Amen.*

(n) One Lord ; one Faith ; one Baptism ; in Christ Jesus our Lord : By whom Glory and Power be to the Father, for ever and ever. *Amen.*

By ——— (o) Jesus Christ : By whom Glory and Power be to the Father, in the holy Spirit, both now, and for all future Ages of Ages. *Amen.*

——— (p) In Christ Jesus our Lord : To whom be Glory for ever and ever. *Amen.*

[This Doxology is wanting in *Evagrius's* Original Latin Version : However, see the like afterwards, *Epist. ad Afr. § ult. Op. p. 900.*]

Note here, (1) That *Athanasius's* only Doxology before the Council of *Nice*, and not a few afterward also, were the same that has so long been called *Arian* ; I mean that of *in*, and not *to*, or *with* the holy Spirit : And that *Athanasius* sometimes afterward used the one way of speaking as well as the other : Just as *Basil* did also ; and as the present Copies of the Liturgy in the Eighth Book of the Constitutions do still exhibit it to us : While it appears by other Evidence, and by *Basil's* own Accounts, that no other than that esteemed the *Arian* Form of *in the holy Spirit*, can lay sure Claim to any publick Original, or sacred Authority in the Church.

(m) § ult. p. 714. (n) About A. D. 361. De Synod. § 54. Op. p. 767. (o) A. D. 361. ad Episcop. Egypt. § ult. p. 294. (p) About A. D. 365. Vit. Anton. § ult. Op. p. 866.

Note,

——— (m)

Note, (2) That *Basil* has a full and remarkable (q) Discourse upon this Subject; a short Summary of which only, because of its length, I shall here give the Reader; as highly worthy of his serious Consideration upon this Occasion.

Basil then was accused by those that disliked the late Notions and Practices brought into the Church, that he had ventured to alter the old Christian Doxology, as to the Particle *in*, which used to be given to the holy Ghost; and that he often made use of *and*, or *with* instead of it; as if Glory, and Honour, and Adoration, were to be not only ascribed to the Father, and to the Son, *in* the holy Ghost, or by his Assistance, but also directly to the holy Ghost himself, as to a proper Object of Christian Adoration or Doxology. In answer to which he owns that the Form *in* the holy Ghost is indeed certainly the ancient and undoubted Christian Form of Doxology; and that he will sometimes make use of it still accordingly; that however the other Forms *and* or *with*, if they be not really genuine and original in Doxologies, which yet he would willingly insinuate, they have however been used upon other Occasions indifferently; that even in Doxologies he is not the first that has used those Particles, concerning the Holy Ghost; but that several great Men had done the like before him; at least since the beginning of the third Century, as he proves by particular Instances; and that he therefore looks upon it as a piece of *Arian* or Heretical Inclination to be so scrupulous of keeping to this one old Particle *in*, out of Opposition to

(q) *De Spiritu Sancto ad Amphilochoium.*

those that would shew their Orthodoxy by the
 use of the other Particles, *and or with* the holy
 Ghost. This is the Purport of *Basil's* Reason-
 ing in this Case. And I own that if Pruden-
 tials must govern, and Christians are at li-
 berty to make themselves a new Object of
 direct Invocation or Doxology from remote
 Inferences of their own, and out of Compli-
 ance with a prevailing Party, *Basil* may be in
 the right, as well as those that follow him in
 these Matters. But if Divine Worship is on-
 ly to be given in such a Manner, and to such
 Objects, as Divine Institution ordains, He and
 all the *Athanasians* run a great Hazard in such
 Matters, and must have a heavy Account to
 give of this their rash and unjustifiable, and
 unchristian Procedure at the great Day. [Vid.
Collection of Monuments, p. 124—126.]
 The former Doxologies, My Lord, and
 many of the latter also are for certain the Old,
 the Christian, the Apostolical Doxologies;
 some Centuries before *Arius* or *Athanasius*
 were known in the World; by which Men
 gave Glory, and Praise to God the Father,
 the Fountain and Origin of all Beings what-
 soever; together *with, or through* the Media-
 tion of Jesus Christ, his Only-begotten Son;
 and *by* the Aid and Assistance of his Holy Spi-
 rit.
 And that your Lordship does fully ap-
 prove of this ancient way of Worship and
 Doxology, is plain by your own excellent
 and remarkable Words to the very same pur-
 pose, which indeed describe exactly the man-
 ner of Christian Worship in the three first
 Centuries, *I do warn and charge it upon your*
Souls, says your Lordship to your Clergy, as
you hope to obtain Mercy from God the Father,
through the Merits of Jesus Christ our Lord,
and

and by the Sanctification of the Holy Ghost. — I omit the strange Clause that is added this till hereafter. But the Words before are so truly Christian, so very Primitive, perfectly Apostolical, that I heartily wish your Lordship may ever remember them, and all your Clergy may never forget them.

But then, My Lord, That Form which ascribes Glory and Praise, equal Glory and Praise, not to the Son only, but also to the Holy Spirit, is for certain *A New Form of Doxology*, such as your Lordship justly condemns; wholly unknown to the Apostles, and all the first Christians for a long time; and never properly settled or submitted to till those dangerous Innovators in Christianity, *Athanasius* and his Adherents, were become of greater Authority than *St. Paul* and his fellow Apostles; and till indeed at length our Lord's own grand Funda-

Joh. XVII. 3. *mental, This is life eternal to know Thee, the only True God, and Jesus Christ whom thou hast sent*; was oblig'd to give place to the contrary fundamental of even a counterfeit *Athanasius*, that we must worship *One God in Trinity, and Trinity in Unity*: Where None is suppos'd afore or after other; None to be greater or less than another: but the whole Three Persons are asserted to be Coeternal together and equal, where this Author also solemnly affirms that this strange and new Doctrine is the *Catholic Faith*, which except a Man believe faithfully He cannot be saved.

Athanasian Creed. But now, My Lord, does it not evidently appear, on the comparison of the former Doxologies with the later, that They were neither the *Arians*, nor *Eusebians*, but the *Athanasians* that introduc'd a *New Form of Doxology* into the Church? Both *Athanasians*

and Basil, as we have seen, bear frequent Testimony to the undoubted forms of more Primitive Antiquity; and particularly that they then Glorified the Father, *by or with* the Son, and always *in or by* the Holy Ghost; while at the same time the *Athanasians* also ventured boldly, against the very nature of the Christian Religion and Worship, to introduce this Doxology directly to the Holy Spirit; which Form can hardly be traced, with certainty, any higher than that fourth Century. Basil deserves to be particularly taken notice of on this point; who had not dared ever to call the Holy Ghost God, for fear, as Nazian-Nazianz. assures us, in his funeral Oration, that *those who sought to catch this plain word out of his Mouth, concerning the Holy Ghost, that He God, might procure his and his Theological Tongues banishment out of the City; nay, who was so hard set in his Innovations, that he was once obliged to say, what is now esteemed by our Law next to blasphemy, That He was not God, but the Spirit of God: and yet* Basil. Op. Tom. I. P. 511. *was at last affrighted with the dread of committing the unpardonable Sin, if he did not support this New Form of Doxology, To the Holy Ghost.* Tom. II. P. 222.

But now, My Lord, Amidst my Thanks for your Lordship's Caution against *New Forms of Doxology*, and my Joy for your excellent Clause agreeing with the *Old Ones*, I must expostulate with you about your surprizing and unaccountable Addition to that excellent Clause; where after the mention of *God the Father, of Jesus Christ our Lord, and of the Holy Ghost*, you add *Three Persons, and One God, Blessed for ever.* It is, I say, to me in a Christian Bishop at this time of day a Sur-
C prizing

prizing and *Unaccountable* Addition. I had indeed, in my younger Years, been, by the Custom of modern Writers, betray'd into such a fatal Mistake my self; as if the *Three Divine Persons* were *One God*, or the *One God* of the Christian Religion. But as soon as ever I had search'd the Scriptures, and the ancient Christian Creeds and Writers, I was fully convinc'd of the grossness of that Mistake; and have hardly been able to believe since that Examination, that any who have carefully read the New Testament, the Old Creeds, and other Books of our Religion before the Days of *Athanasius*, can now seriously use or justify such Language. And here My Lord, it may not be improper to repeat to your Lordship the Offer which I formerly made to Dr. *Sacheverell*, when, at his famous Tryal, he had ranked me among the *Blasphemers*, the *Irreligious*, and the *Hereticks* because, among other things, I had, in an *Erratum*, desired that such an Expression of mine as your Lordship here uses might be blotted out; which Offer I give your Lordship, as well as Dr. *Sacheverell* full right to Call me to justify in any fair and open way whatsoever. My Words there are these;

‘ Since I have thoroughly enquired into it, I am so fully satisfy’d that the *Father* alone is the *One God* of the Christian Religion, that I must now own that when once I deny or doubt of that Doctrine, I must deny or doubt of our common Christianity: there being no one Article more plain, or more universal acknowledged in all the first Ages of the Church than that was. And here I venture solemnly to challenge Dr. *Sacheverell* himself and all his more Learned Friends, to pro-

I had produce one single direct Testimony of any Christian and Catholick Writer, (excepting one or two Expressions of *Tertullian*, contrary even to his own usual way of speaking; if yet he can be called a Catholick Writer,) who said these *Three Persons* were *One God*, or the *One God* before the Days of *Athanasius*, in the fourth Century: while I am ready to produce above an *Hundred* plain Testimonies on the other side, that this *One God* is no other than *God the Father*. Which indeed was the first Doctrine which the *Catechumens* learned, and the grand Foundation of our whole Religion. [Historical Preface, p. 82.]¹ This, My Lord, is the plain *Old Form* of speaking, as to the Father, That He is alone the *One True God* of the Christian Religion: which makes it strange that a Christian Bishop, who is against *New Forms of Doxology*, and must be suppos'd to know, Christian Antiquity well, should use the other *New Form* of Speaking, That the *Three Persons* are *One God*, without a single Authority in all the Bible, or almost in any truly ancient Christian Writer whomsoever.

But now, My Lord, though I have hitherto gone upon the favourable Hypothesis, and have returned your Lordship Thanks, on the supposition that your Lordship really means what you say, and are, by consequence, thro' against the common *New Form of Doxology*, which seems to be design'd to give equal Glory To the Father, To the Son, and To the Holy Ghost; Yet I cannot conceal the shrewd suspicion not a few of your Readers have entertain'd, that altho' your Lordship declares against *New Forms of Doxology*, yet you are for perhaps one of the *Newest Forms of Doxology*.

logy in the World ; which is the common one they suspect that you look on the *Old Form* made use of by *St. Paul, St. Peter, St. John, St. Jude, &c.* to be superannuated, to be very mean and imperfect, if not, in some degree Heretical ; that you apprehend if any Incumbents in your Diocese should use none but such Doxologies as the Apostles used, the *Foundations of our Faith* would be in danger nay if any Incumbents should desire to follow the Apostles Doxologies only in the Singing Psalms, established by no Law of the State, nor Canon of the Church, and where by consequence, such Forms seem hitherto tolerated, you fear they are seduced by the strong *Delusions of Pride and Self-conceit* ; and that you esteem such Forms themselves intirely agreeable to those of some ancient Hereticks ; that you warn your Clergy, and charge it upon their Souls, that they employ their best Endeavours to prevail with their several Flocks to have great Abhorrence of such *New Forms*, and not to suffer them to be used either in Churches or Schools, which is, they say, here stiled a most pernicious Abuse.

Now in Answer to these Suspicious Persons My Lord, I can only alledge, How prodigiously absurd it is once to imagine this to be your Lordship's Meaning ; because it is in manner to suppose you thus speaking to your Clergy :

‘ My Brethren, Have a great Care of Bible
 ‘ Presidents, New Testament Language, Apostolick Prayers, and Scripture Doxologies
 ‘ they will lead you at length into the most pernicious Heresies. The Bible indeed still
 ‘ calls *God the Father*, and him alone, *The Only True God* of the Christian Religion, in distinction

distinction from His Son, and His Spirit: The
 New Testament still directs the solemn
 and *supreme Christian Worship* to the same
One True God the Father, through the Me-
 diation of the Son, and by the Assistance of
 the Holy Spirit: The Apostles tell us that
 Christ himself said, *The Father was greater* Joh. XIV.
than He, and that *He did not know the Day*^{28.}
and Hour of the future Judgment, while he^{Matt.}
 was on Earth, till it was revealed to him^{XXIV.36.}
 by the Father afterward; and that the Fa-^{Mar. XIII.}
ther alone then knew it; and they never^{32.}
 once call the Holy Spirit *God*; never once^{Apoc. I. 1.}
 mention any *Invocation* to him: The known
Scripture Doxologies never say one word con-
 cerning the Holy Ghost; nor do the Apo-
 stles other Records appear ever to make
 Him a distinct Object of such Doxology.
 This is all true to a Demonstration, and
 undeniable in all Christian Antiquity. But
 have the greatest Care possible, My Bre-
 thren, of following such Examples. *Here-*
ticks always pretend to Scripture; and they
that keep closest to it are usually the most in-
clin'd to Heresy. Such Doctrines and Prac-
 tices as I have just now mention'd were at
 first more innocent, before *Athanasius* im-
 proved Christianity, and *Basil*, with sever-
 al others, gave good Reasons for those Im-
 provements. You are now to do as the
 Church bids you; and call the *Three Per-*
sons jointly the *One True God*. You are to
 adore the Son equally with the Father. You
 must believe that the *Father is not greater*
than the Son; and that the Son ever *knew*
the Day and Hour of the future Judgment.
 You must expressly call the Holy Ghost
God, as well as the Father; and *Invoke*
 Him

' Him equally with the Father and the Son
 ' You must give *Glory To the Father, and To*
 ' *the Son, and To the Holy Ghost*, as being all
 ' three Consubstantial, Coeternal, and Coe-
 ' qual. The Church indeed does think fit to
 ' tolerate, or rather to excuse different Lan-
 ' guage, Notions and Practices in the Apo-
 ' stles, and the first Christians; because of their
 ' primitive Simplicity; and because she had
 ' not then made any other Laws about those
 ' Matters. But now the Case is quite otherwise
 ' *Latet anguis in herba*: and what was excusable
 ' in St. Paul, will be plainly Heretical in such
 ' as Dr. C. or Mr. W. I conjure you there-
 ' fore, My Brethren, by all that is sacred
 ' that you avoid and reject such antiquated
 ' Doctrines and Practices, Those pernicious
 ' *New Forms of Doxology* in particular, which
 ' the Apostles used; and which the foremen-
 ' tion'd dangerous Persons would revive a-
 ' mong us. You have the glorious Example
 ' of 1200 or 1300 Years, even ever since Po-
 ' pery began, for your Encouragement: and
 ' you need not scruple to charge those Doxo-
 ' logies with *Novelty*, that can plead for them-
 ' selves no more than the Doctrine and Prac-
 ' tice of the Apostles and their Companions
 ' and of the three or four first and simplest
 ' Ages of Christianity.

This, My Lord, seems to be the plain Pur-
 port of the principal Branch of your Lord-
 ship's Letter to your Clergy, in the Opinion
 of these Suspicious Persons; and this sets the
 Matter in so clear a Light, that I hope it
 will be impossible to mistake it; and equally
 impossible to suspect that to be your Lord-
 ship's Meaning, without supposing you to ac-
 knowledge before all the World, that the

Church

Church has an Authority far superior to that of
 and the Apostles of our Lord Christ; which cer-
 tainly is beyond the length of moderate Po-
 tency it self. However, many of your Lord-
 ship's Friends will certainly be in great pain
 if they hear farther from your Lordship;
 and indeed till they find that it will not be
 unsafe for Christians in your Lordship's Dio-
 cese to imitate the Apostles; and that if St.
 Paul, St. Peter, St. John, and St. Jude were
 here, and insisted upon the Use of their old
 Doxologies, they would not by your Lord-
 ship be discouraged, or at least would not be
 deny'd, what we also hope will not be deny'd
 that follow their Example; I mean an o-
 pen Toleration in this Matter.

I freely own, My Lord, the great Dignity
 of your Lordship's Episcopal Office; and can
 never be suspected by those that know me
 of my Opinions, of any wilful or criminal
 disrespect thereto. I also heartily acknow-
 ledge the great Regard that is justly due to
 the Pastoral Instructions of Christian Bishops,
 when they enforce any Parts of Christian Duty
 upon their Clergy or their Flocks; in which
 case I should greatly rejoice to be any way
 instrumental in forwarding the same: But if,
 instead thereof, the Sacred Episcopal Charac-
 ter and Authority be used to discourage any
 Duties of Christianity, I and all sober Chri-
 stians must constantly *Hearken to God more* A.G. IV.
than to Men; must *Hold fast the Apostolical* 19.
Form of sound Words, and the *Faith once de-* 2 Tim. I.
livered to the Saints, against all worldly Sol- 13.
licitations, Threats, Authorities and Terrors Jude
whatsoever. For the Apostle Paul assures us, ver. 3.
that even such as He could do nothing against 2 Cor.
the Truth, but for the Truth; that Their Power XIII. 8.
was X. 8.
 XIII. 10.

2 Cor. 1. *was for Edification, and not for Destruction*
 24- *that They had no Dominion over the Faith*
 Gal. 1. *Christians; and that if They, or even an Angel*
 8, 9. *from Heaven preached any other than Christ's*
own Gospel, they were to be accursed. I am, My
Lord, so far as the Christian Religion permit

Your Lordship's most Humble,
and Obedient Servant,
 Jan. 17. *William Whiston*
 1719.

P. S. If your Lordship insists on the common Form of Doxology, *Glory be to the Father and to the Son, and to the Holy Ghost*, you cannot possibly avoid altering the usual Response, *As it was in the beginning, is now, and ever shall be world without end*: because it will not then be consistent with Truth. For how much soever the Church may pretend to a power of *altering and improving* the old Christian Religion, and Christian Doxologies, yet did she never, I dare say, pretend to a power of altering the nature of Things, and rendering an ancient Fact true which was certainly false. So that she cannot possibly oblige Men to say, that in using the Doxology, they give Glory *As it was in the beginning of the Gospel*; since it is evident that *from the beginning it was not so*. Nor ought those good Christians, who in God's due time hope for a Reformation of all such Novelties, be oblig'd to affirm, every Day in their Devotions, in the presence of God and Men, that such a Form of Doxology *ever shall be used in the Church, world without end*.

F I N I S.